

A
PROFESSORSHIP
OF
MISSIONARY INSTRUCTION
IN OUR
THEOLOGICAL SEMINARIES.

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ARTICLE V.

A PROFESSORSHIP OF MISSIONARY INSTRUCTION IN OUR THEOLOGICAL SEMINARIES.

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It is generally admitted that there is no more important duty laid upon the church than that of preaching the gospel in all the world. In order to qualify men for preaching the gospel to people at home it is considered necessary that the preacher should be well educated. As new activity has been manifested in behalf of infidelity and science and philosophy, "falsely so called," special provision has been made for meeting the new phases of error. At first the subject of pastoral theology received but little attention in our Theological Seminaries; but when attention was called to the importance of special training in this part of ministerial duty, arrangements were made in some of our Seminaries that instruction in pastoral theology should engage the special attention of a professor. The young men who enter our Seminaries have had the opportunity of becoming acquainted with the philosophy, science, and literature which are current in *western lands*, yet with all their opportunities of forming a general knowledge of these things, the theological student is thoroughly instructed in them by professors who have devoted special attention to these studies.

Very different, however, is the case of those who contemplate the service of *foreign* missionaries. They are called to go forth into lands widely separated from our own. The climate, soil, productions, and industries of those lands are very diverse from those of our own. The people of these lands have systems of philosophy, cosmogony, metaphysics, government, education, and religion the very opposite of

those in our own land, and also different from all the nations of the West, of ancient and modern times, with which systems the course of study in our colleges gives the students more or less acquaintance. The experience of former missionaries has showed that different methods of labor have been successful in different parts of the mission field, according to the character and circumstances of the people among whom the labor has been performed. This experience has been gained at the expense of much time and labor ; and the results of such experience are very difficult to gather up and render useful. But so far as facilities are afforded in our Theological Seminaries to those students who would wish to acquire the knowledge of the above designated subjects, which is so important to him in his contemplated work among the heathen, *there are simply none*. It appears most wonderful and strange that it is so. It will appear almost unaccountable to every one who comes to consider it, that it should be so. This is a probable explanation of the fact : In 1812, when the first American missionaries were sent forth to the heathen in foreign lands, there was, of course, no capability of giving any such instruction. These lands were all unknown. The missionaries went forth to gain that knowledge, by years of patient study and pains-taking inquiry and investigation. The men who went forth in that heroic age of missions were men of such earnest purpose and deep consecration of heart, that by their untiring perseverance they conquered success. Hence it has become a settled and an unhesitating conviction of many minds that what was enough and sufficient for those early missionaries is sufficient and suitable for all their successors. It might as well be said that, because there were many able and successful ministers before the days of Theological Seminaries, therefore Seminaries are unnecessary to train ministers. But as it concerns foreign missionaries, is it a wise economy of time and means to send them abroad to learn those things which they can better learn before they go,—as the knowledge of the religion, the

philosophy, metaphysics, government, and history of the nations in which they are to labor, and the knowledge of which has been acquired by the labors and toils of their predecessors? And now, when there is a wide and varied experience as to the results of different modes of labor, is it wise and economical to send our missionaries forth to gain this knowledge and experience by their own laborious, and in many cases futile and abortive, experiments and labors? We think not. It is certainly not necessary to stop in this discussion to show that the knowledge of all these things is not only desirable and useful, but necessary, to those who would be successful in making known the gospel in heathen lands. The people of India, China, Japan, Siam, Persia, and Syria are not rude and unlettered nations; they each have a philosophy, as marked as the systems of philosophy that prevail in western lands, which the missionaries combat. The inhabitants of some of these lands are remarkable for their dialectic skill. Each land has a religion and superstitions, which extend their baleful influence over all the relations and business of life and society. Those who would seek to labor among these people without some knowledge of their philosophy and religion, are very much like a physician who would prescribe for a patient without any knowledge of the particular habit and constitution of the patient.

The transcendent success of the German army in the late terrible war with France is generally ascribed to the fact that all the German officers had accurate and reliable maps of all parts of the country through which their armies had to march. On the said maps were marked all the natural obstacles and difficulties in the way, all the strategic points of the country, the forts and fortifications which had to be attacked. They were also furnished with full and detailed directions as to how these difficulties were to be overcome and the fortifications were to be attacked. In a word, they were furnished with all the knowledge of what they had to do, and how best to do it, that could be obtained beforehand, instead of being left to find out these things by scouts

and otherwise at the time. This knowledge had been obtained by pains-taking care and labor in previous years; and it had been so systematized and arranged by General Moltke, that every German officer was prepared to do his duty in every emergency. A great portion of the heathen world has been carefully explored by former missionaries. A vast amount of knowledge on all the subjects which it is desirable and necessary for the missionary to know has been obtained. It has not, however, been systematized and arranged. It is scattered through numerous volumes of monthly publications and annual reports of missionary societies, and books of history and travels, journals, and disquisitions on the religions and philosophy of the various lands.

The question, therefore, for the church now to consider, is virtually this: Shall we have a Professor who will systematize and arrange this knowledge, as far as practicable, and furnish it to the students who are expecting to go as foreign missionaries, so that in a measure they may go forth to their work fully prepared, in this respect, as the officers of the German army were? Or shall they be left to go forth as the French officers did, without any local and practical knowledge of the fields where the battles were to be fought, and hence meet with disgraceful defeat?

If the United States Government had anticipated such an event as the recent rebellion of the Southern States, and, in preparation therefor, had made accurate military surveys of various parts of the country which were the localities of the most terrible conflicts, how many sad disasters to the army would have been prevented. How greatly it would have shortened the conflict, and how many precious lives would it have saved! Let us suppose that, in connection with our National Military Academy at West Point, where our government has provided for the education of her military officers, it was known that a certain number of the cadets were expecting to serve abroad in countries where the habits of the people were entirely different from our own, the modes and instruments of war were very diverse, their forts and for-

tifications were constructed of different materials, and on different principles, and defended by guns of different calibre and range from those used at home ; but, at the same time, the modes of their warfare, the nature of all their arms defensive and offensive, together with their tactics, were all known to the government. If, under these circumstances, the government neglected to have the said cadets instructed in all that was important for them to know of the kind of warfare they were to be engaged in beforehand, and left them to learn it by sad losses and reverses on the field of battle, would not the government be held inexcusable for such remissness in their plans of instruction ? And would not the government also be held responsible for the reverses to the army, and the loss of life that might be the result of such ignorance on the part of the officers ? It is a matter of history that Braddock, the British general, who had a European reputation as a commander in civilized warfare, owed his defeat, at the place near to Pittsburgh, where his name and his defeat are perpetuated in the name of Braddock Fields, to his being unacquainted with, and unskilled in, the mode of warfare practised by his savage enemies. It is also a well-known fact, that the American militia were a much more successful force against the Indians than European drilled soldiers were, because they were used to the secret and irregular mode of attack and retreat adopted by the Indians.

But the imparting of such instruction in preparation for missionary labor is not a new idea, nor is it a mere matter of theory. The General Assembly of the Free Church of Scotland has established such a professorship ; and the Rev. A. Duff, D.D., long the able and devoted missionary in India, fills the chair. The missionary societies of the Church of England, and of the English Baptists and Independents, have long had provision for giving special instruction to those who were preparing to go as missionaries to heathen lands. This has also long been the usage of the various missionary societies among the Protestants of the various states of Europe. It has also the still longer sanction of the Roman hierarchy,

— which is unequalled in the skill, with which it prepares and trains men for its work among the nations of the earth. The error in the system of the various societies, in my opinion, is this: They educate their missionaries in separate schools from those in which the great body of the ministers of their respective communions are educated, and with a special and less thorough course of education. I would, therefore, seek to perfect our system of preparing our missionaries, by making arrangements to afford them, in addition to their present course, that special instruction which they need to fit them for the work in the particular fields to which they are to go.

The plan of a Missionary Lectureship would do very well as an adjunct, or supplement, to a professorship, by which returned missionaries could supplement the general and comprehensive lectures of the professor, by special statements and information in reference to their several fields, as derived from their own observation and experience in the particular land where each one had labored. But, as most of our missionaries return home to recruit impaired health and energies, and as their time and attention are very fully occupied in visiting friends and the churches in their respective home localities, and as they are without the facilities for study, how can we expect to find, from year to year, returned missionaries who could prepare a course of lectures adapted to accomplish the desired end? The fact is, that even now the several professors deem it almost impossible to compress into their allotted time what they wish to say on their assigned and appropriate departments of instruction. One of the most successful of our professors has told me several times, that he wished to incorporate in his lectures some suggestions which would be valuable and useful to those who were expecting to be foreign missionaries, but that he had found it incompatible with the general plan of his lectures.

It is my judgment, and I think this will be the judgment of all who will make the matter a subject of consideration

enough to give a well-founded opinion, that nothing but the establishment of a professorship, the duty of the incumbent of which shall be, to systematize the whole subject of missionary instruction, and give to the students the well-digested knowledge which they require, will adequately meet the great and urgent need which now exists.

The range of duties which should be assigned to such a professor would be the following :

1. To present a clear and full statement of the greatness and richness of that inheritance which has been given to Christ in covenant, and which the church has to recover for him from its present usurping possessor. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." The heathen nations occupy a vast portion of the earth still, and constitute a vast majority of its population. Many of their lands are the fairest portions of the earth. What glorious lands they would all be if they were christianized and elevated by the gospel !

2. It would be suitable to give a full notice of each several country in which the missions of our churches are located, comprehending the geography, climate, productions, population, language, government, manners and customs, philosophy and religion of each land, with a statement of the facilities for missionary labor, the progress, the present state, and the prospects of such labor, the nature of the work yet to be done, and the facilities for prosecuting it.

3. To collect and render useful the results of the experience of missionaries for the last seventy years in all lands, as to the modes of labor, and the necessity and advantage of different kinds of labor in different fields. This would, of course, necessitate the expenditure of a great amount of time and research in perusing the records of the various missionary societies, and a wide correspondence with missionaries now in the field. But the success would amply repay the toil.

4. In connection with the above, there would be also the

duty of noting the hinderances to the success of missionary labors in different lands, and the best mode of removing and overcoming them, as made known by the experience of former laborers in the field.

5. Careful and judicious discussions of the requisites to usefulness and success as missionaries ; with a statement of the characteristics of mind and intellect suited to labor among the different peoples, and of the physical constitution adapted to different climates.

6. Pastoral or practical instruction as to the best manner of approaching the heathen, and of discharging all of the various duties of a minister of Christ among a heathen people.

This incomplete sketch of the subjects that might be assigned to a professor of missionary instruction, shows that they are of varied interest and importance ; and that, without encroaching on the departments assigned to any existing professorships, they are such as would demand all the time and the highest efforts of the most gifted and well-informed mind. This chair would need a special library, in order that the professor should be able fully to investigate and prepare his lectures on all the subjects assigned to him. A duplicate of the library now in the Mission House in New York, and also that in the Mission House in Boston, would be a very desirable nucleus for it. But, in addition to that, works on the history, language, government, philosophy, and religion of all the countries of Japan, China, Siam, India, Persia, Syria, Africa, and Brazil would be needed ; and so likewise complete sets of the publications of the various American and English Missionary Societies, from the commencement ; and all the works published by missionaries and others relating to missionary work in these lands. It will also be evident to all, from these remarks, that the lectures of such a professor would require no ordinary amount of study and research. Lectures on the subjects would not only be interesting and useful to the students who contemplate laboring in the foreign field, but they would be interesting to all intelligent and inquiring minds. They

would also be of direct and special use and benefit to all who remain at home as pastors and teachers. It is the settled and wise policy of the Presbyterian church to employ no *special* agents to instruct and awaken an interest among the churches in the foreign work. It is considered to be the proper work of the pastor to do this. But pastors cannot be expected to do it effectually, unless they have such a view of the vast extent and preciousness of the inheritance of Christ as will cause their whole souls to be aglow with a desire to see it recovered to its rightful possessor. Unless pastors become more fully acquainted with the condition and needs of the various nations, how can they awaken an earnest purpose in the minds of their people to send them the blessings of the gospel?

Hence these lectures will be, to those who are to occupy the home field, as direct and essential a preparation for discharging this very important part of pastoral duty, as the other parts of their Seminary course to fit them for other parts of their work. But, of course, the more special and direct advantage from these lectures will be to those who contemplate giving themselves to the work in heathen lands. After attending such a course of lectures, covering the whole range of the subjects, young men will come to the consideration of their personal duty with a better preparation to decide the question rightly than they can have in any other way. Each one will be able to consider intelligently where his labors are most needed, to which country and climate his physical constitution is best adapted, and amongst what people his natural and acquired capabilities fit him to labor. All would be able to have some just conception of the nature and difficulties of the work to be done, and to derive benefit from the experience and observations of those who have gone before them. The consideration of the subject of personal duty, with such advantages, by conscientious and prayerful men, could not fail to secure an increased number of well-qualified men for the work. Heretofore it has happened that sincere and pious men have made mistakes as to their duty in this

matter, for want of a proper knowledge of the field and of the work to be done. Many have found, when they have arrived on the field, that the work was very different from what they expected it to be, and some such have very soon retired from the work. This action on their part has been less costly to the Boards than that of the others who have remained in the field, engaging in a routine of work for which they have had but little adaptation. It is not strange, however, that such mistakes should occur; neither is it to be expected that they can be entirely prevented; for at home, where the people themselves make the choice of a pastor, and the ministers have themselves some opportunity of judging of the people among whom they are called to labor, it often happens that experience shows that this or that minister is not adapted to the congregation to which he has been called. But there is every reasonable probability to suppose that, if the young brethren who contemplate such labor, were in possession of more full and accurate information in regard to the fields themselves, the nature of the work and of the difficulties and hinderances to be encountered and overcome, the mistakes would be much fewer.

It would be no small incidental advantage, that the students would have one who was so well qualified to give them privately such special suggestions and advice, as from his personal knowledge of them he might judge to be useful to them. For, from his observations on the field, and his full understanding of the work, he would be able to give the students who might individually seek for it such particular suggestions and information, adapted to their individual cases, as would be of the greatest use to them in arriving at a wise decision. The Boards would also naturally look to such a professor for information as to the capability and adaptedness of those who applied to them for appointment as missionaries. The opinion that prevails widely, that any young man of sincere piety and exemplary life will do to be a missionary, has led to many persons being recommended to the Boards of Foreign Missions who have no other quali-

fications than those for the service. It is, of course, true that sincere piety is an essential requisite in every one who would be a missionary. But it by no means follows that every one who has sincere piety is qualified to be a missionary. It is just as requisite, in order to success in missionary labor, that there should be the proper and necessary qualifications for it as there is in any other calling in life. The expected and necessary assistance of divine grace does not supersede the necessity of natural endowment and acquired preparation; and as, in the nature of the circumstances, the cost of the voyage of missionaries to foreign countries, and their support during the several years they are acquiring the language of the country, involve a heavy expenditure, as compared with the home work, it is only a wise and proper economy that not only well-adapted persons should be selected, but that they should receive a *most thorough* and *suitable* training.

But not only is it very desirable and important that a suitable education should be imparted to those who go, but it is necessary that a *greatly increased number* of suitable missionaries should be raised up to go, into the foreign field; for just as the church has not yet begun to appreciate the greatness and richness of the inheritance which she is called upon to take possession of for her risen Lord, so neither has she come to rightly estimate the extent of the work, or of the number of men who are needed to enter upon the possession thereof. Judging from the past history of the church, these views are not likely to prevail extensively in the church until the pastors and teachers are generally and deeply impressed therewith, so that they shall seek to awaken deep and all-pervading convictions in the minds of their hearers, of their personal obligations and responsibility to consecrate all their efforts to effect this great work. If the whole Protestant church were only aroused to such a consecration and loyalty to Christ, and the glory of his kingdom, as was awakened in the mediaeval church by the preaching of Peter the Hermit to recover the land of Palestine, and especially

the holy sepulchre of our Lord, from the pollution of Moham-
 medan possession, half the cost of life and treasure that
 were wasted in those useless crusades to recover the Holy
 Land would enable the church to take possession of the
 whole earth for Christ. Every lover of his race deploras
 the terrible sacrifice of human life that was endured during
 the eight successive crusades from Europe, during the
 eleventh and twelfth centuries, to Palestine. Yet who does
 not feel a glow of ardor pervade his mind as he reads of
 that feeling of loyalty which then pervaded so many hearts,
 and which led many of the noblest princes and rulers, as
 well as tens of thousands of all classes and conditions of
 men, to engage in these self-sacrificing efforts to recover the
 Holy Land to Christian possession. But alas for the apathy
 and worldliness of the Christian church! that when Christ,
 her adored head, as Lord over all, has opened up the fairest
 and most populous kingdoms of the world to the evangel-
 izing efforts of his church, there is no enthusiasm of con-
 secration aroused, nor any wide-spread feeling of loyalty
 evoked, leading his people to take the adequate measures
 to go up and possess the land for its rightful Lord!

In the year 1819, when the whole heathen world was
 closed to any efforts of Christians to diffuse the gospel, the
 deepest feeling and interest were awakened throughout all
 parts of the United States by the news that was published
 that the Sandwich Islands, in the Pacific Ocean, having
 some three hundred thousand inhabitants, had thrown away
 their idols; and very earnest and continuous efforts were
 immediately put forth to send them the blessings of the
 gospel. The wonderful providence of God in opening up
 the great and wide kingdoms of India, China, Siam, and
 Japan, with their six hundred millions of inhabitants, scarcely
 arouses as much interest, or calls forth as earnest and self-
 denying efforts now to send them the gospel, as did the
 opening of the Sandwich Islands at that time. And in
 many ways and places the church is actually guilty of "a
 penny wise and pound foolish" policy, because, while she

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acknowledges the duty to disseminate the gospel, and sends some few missionaries to the heathen, yet she sends too few to be efficient in effecting the desired object. The glorious and blessed results which were experienced at the Sandwich Islands are due, under the divine blessing, to the fact that the instrumentality used was, in some measure, adequate to the object to be accomplished. At one time there was a missionary to nearly every *three thousand* of the population ; and the whole church has rejoiced and given praise for this gracious result. Such also has been the fact in the South Sea Islands, where such blessed results of missionary labor have been experienced. In India, to which the church has been sending missionaries for seventy years, and where there is every facility of laboring for the evangelization of the people, there is now, after the lapse of two generations of men, one missionary to every *four hundred thousand* of the people. In China, which, in answer to the prayers of the church of God, which were continued for nearly forty years, God in his providence opened to missionary efforts, there are now, after a lapse of thirty years, or nearly one generation of men, perhaps one hundred and fifty missionaries, or one to every *two million* of the inhabitants. The most wonderful revolution in the government and policy of a nation, that ever occurred in the history of the world, has been, in the providence of God, accomplished in Japan, opening that most secluded of all lands to evangelistic efforts. This call of Providence has been before the church for some fifteen years, and there are now some fifteen missionaries there, or one to every *two and one-third million* of the population, as given by the government itself ; that is, fifteen missionaries among a population nearly equal to the population of the United States.

While reading the statement of such facts, what Christian does not feel his face blush with shame ? We profess to serve the Lord Christ, and that *all* which we have and are is his, and to be used to his service. His last command to his disciples is, " Go ye into all the world, and preach the

gospel to every creature." And it is estimated that there are from four to five hundred millions of the earth's population which have never heard of the name of Jesus, "the only name given under heaven whereby men can be saved." And this not for want of opportunity or facility of communication or access to the people, nor for want of means or of men; but because the people of God do not set themselves, with earnest devotedness of heart, to carry out the command of their ascended Lord. Is it any wonder that, in such a time of ease-loving and pleasure-seeking, infidelity and worldliness everywhere increase in nominally Christian lands? And is it any wonder that when men of the world now travel over the globe, and see the treasure and labor and men that are given to carry out worldly enterprises, and the manifest results thereof, they scoff at and ridicule the few results of missionary labor? In view of the facts above stated, will not the church arouse itself to the fact, that if it would accomplish the work which she has been commanded to do, she must send forth an instrumentality in some degree adequate to the work to be accomplished? And has she not the promise of infinite truth that, if she "will bring all the tithes into the storehouse," by giving of her sons and daughters as laborers in the work, and her wealth to carry on the needed agencies, he will pour out a blessing upon Zion, "until there shall not be room to receive it." Is not the God of providence also the God of grace? and when he has so miraculously prepared the way for the gospel, will he not also, in answer to the prayers of the church, in connection with the use of the appointed means, pour out his Spirit upon all flesh until "the knowledge of the Lord shall cover the whole earth"? "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose." "And the ransomed of the Lord shall return and come to Zion, with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Will not the love of Christ in the heart of his blood-bought followers excite them to a spirit

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of consecration and devotedness to his service, such as characterizes the world in carrying forward its enterprises? Notwithstanding all the past apathy and remissness of the church, I believe she will yet arise and give herself to this work, with a zeal and devotedness that will put the world to shame, and that, as the result thereof, "the kingdoms of this world will become the kingdoms of our Lord Christ."

But with many there has been no difficulty in seeing the importance and need of such a professorship; but they do not see how it can be established at this present time. With me, however, there is no insuperable difficulty in its establishment, if only the need and importance of it is felt by those who are interested in the cause of foreign missions. A plan which has been suggested to me appears quite practicable for a trial measure, subject to subsequent modifications. For the present, let the professorship not be connected with any one of the Seminaries. Let the arrangements be made by which the professor will deliver his course of lectures at each of the Theological Seminaries once in two or three years, as may be considered desirable. The subjects of the lectures are such that the whole three classes in each Seminary could hear them at the same time, and be equally profited thereby; because it would not be necessary for the Junior Class to have attended upon any of the Seminary course as a prerequisite for attending them. And the students of the Junior Class may as properly consider the question of their own personal duty to the heathen at an early period of their Seminary course as at a later period.

It may be proper to present an answer to some of the objections that may be made to the establishment of such a professorship. By some it will be objected that it will take away a man from the place where he is very useful now to fill this new chair. This is, indeed, true. And the very best man for the situation ought to be sought. But if the necessity and importance of the professorship are as great and urgent as they are represented to be, then it will be a wise and proper position for the most useful and gifted

man ; for it is a received axiom in such cases, that the man who trains others for greater usefulness in the ministry is doing more for his Saviour and his fellow-men than he could do by his own personal labor in the ministry.

The expense of the endowment of another professorship will be to some an objection. But to me this appears a very small matter. The endowments of all our seminaries together must amount to several millions of dollars. But not one dollar of this amount is with direct and specific reference to the foreign work of the church. When it is considered that this foreign work is regarded as of the very first importance, and that it is the most difficult ; and when a single religious denomination aims to expend four, five, or six hundred thousand dollars annually in the cause of foreign missions, can it be considered an unwise expenditure to use some three thousand dollars in paying the salary of a professor to give suitable and specific instruction to those who go forth to carry on the work ? I would consider it a most wise and judicious expenditure ; and so would it be considered in every well-conducted worldly enterprise. But besides this, it has not unfrequently happened that great expenses have been incurred by men being sent to a field for which they were not adapted. In some cases the physical constitution of the missionary has been entirely incapable of enduring the climate ; in other cases the mental endowments and acquirements were not suited to the character of the people ; and hence these parties have very soon retired from the field. Very many of such mistakes would be obviated if the young men had the requisite information before making up their minds as to their field of future labor.

By some it will be objected, that the time of the students in their theological course is so fully occupied already, that it is difficult to see how or when time can be secured for attendance on a new course of lectures. [Want of space compels us to omit Dr. Happer's reply to this objection. See cover].

This third objection (stated on the preceding page) will be answered in an Article on a kindred subject, to be published by another author in a future Number of the *Bibliotheca Sacra*. The main heads of the reply will be the following :

1. When our theological students had fewer lectures than they now have, they supposed that they had no time for more. More lectures have been now introduced, and the students have as much time as ever for their miscellaneous reading, etc. The time of a student seems to have a kind of elasticity. If he has but little to do, he often has no time to spare; if he has more to do, he often has more leisure. Not seldom has the busiest man the most time. Not seldom is the indolent man the most hurried. Let a student be pressed, and if he cannot *find* time he will *make* it.

2. The young men in our theological seminaries plead for variety in their studies. Their minds are quickened by a certain degree of variety. Lectures on the intellectual and moral condition of the different tribes, on the prospect and the methods of enlightening the different nations of the world, will give to the student the diversity of occupation which he desires; will divert his mind from novels and fugitive newspaper literature, and redeem time enough for all his severer studies.

3. Such a course of lectures will interest him, and thus will yield him such mental relaxation as he needs. The mind is refreshed by turning from the abstract studies of theology to the geographical and the historical statements presented in lectures on the various fields for missionary enterprise, and on the various qualifications of missionaries to those fields. The interest of the student in these statements will quicken his mind in his more abstract studies, and will thus furnish him with the needed time. A freshened enthusiasm creates time.

4. A course of lectures directing the student's attention to the practical duties of his ministry, to his obligation to work for other countries as well as his own, to the self-denials which are needed in his profession, will clarify and stimulate his conscience. A vigorous conscience not only keeps time, but makes it. It rescues the student from many an hour of idleness and mental dissipation. Missionary lectures will improve his character, and thus qualify him for the successful investigation of theological doctrines and theories. He will be a far better exegete with this character than without it; will accomplish more; will have more time.